

THE  
AMERICAN  
**SUNDAY SCHOOL MAGAZINE.**

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For the American Sunday School Magazine.

THE SABBATH SCHOOL TEACHER.

In the midst of the high and deserved encomiums which the friends of the sabbath school system delight to pass upon it, in their fond anticipations of its extensive and happy influence upon society, one thing should never be forgotten, viz: that the benefits of the Institution (as far as human agency is concerned) chiefly depend upon the character and abilities of sabbath school teachers. The truth of this must be obvious. And yet, it is to be feared, it has not its due weight upon the minds of those engaged in the management of sabbath schools. We are justified in expressing our fears in this case, from the frequent change of teachers in the sabbath schools. This is such an injury to the pupils, such a drawback upon their improvement, that it will be no trifle that can induce a sensible christian teacher to relinquish the business. It is therefore incumbent on all who have the management of sabbath schools, and the appointment of teachers, to be extremely circumspect in the discharge of this important duty. With the sentiments upon the qualifications of teachers, expressed in the prize essay, published in the last volume of this Magazine, we entirely agree. No person, (the writer of that essay remarks) should be appointed a teacher of a sabbath school, who lives in a

habitual neglect of the ordinances and institutions of the gospel.

Among the various duties imposed by the system, there is not one so immediately connected with the improvement of the pupils, as the instructions imparted in class-hours.

These instructions being the peculiar province of the teacher, upon what resources can he draw, if not upon his own acquisitions? Can he avail himself of the genius, the knowledge, the piety, the religious impressions of another, if he be destitute of these things himself? In vain may the superintendent prescribe the routine of instruction; in vain may the teacher read the best hints on education, and possess the best manuals, unless he have judgment and discretion of his own to make the proper application of these "helps" to particular cases, and to incidental circumstances. And especially if he be destitute of that pious zeal for the glory of God and the good of souls, which will excite to diligence and perseverance in the arduous duty; and will best furnish him with that acumen and discernment necessary in the successful discharge of that duty.

To constitute a successful teacher in a sabbath school, three things are indispensably requisite, viz: 1st, A clear and correct knowledge of the things which are to be taught. 2d,

Skill in the best mode of communicating this knowledge to the different capacities of his pupils. 3d, A delight in communicating that knowledge to those under his care. We barely mention these, that we may take occasion to show, that, in so far as a teacher is destitute of any one of them, there will be a proportionate drawback upon the improvement of his pupils. And in proportion to the deficiency of these qualities among teachers generally, the value of the institution is diminished in the same ratio. Knowledge cannot be communicated by those who do not possess it; impressions cannot be made on others, by one who is not impressed himself. And where knowledge does exist, and impressions are felt, without the art of communicating them, they are like "a spring shut up, and a fountain sealed." This will be equally the case where knowledge and feelings exist, even with the art of communicating them, where there is no delight in the employment. L.

For the American Sunday School Magazine.

#### TROY SUNDAY SCHOOL UNION.

The annual meeting of the Troy Sunday School Union, for the transaction of business, was held agreeable to public notice, at the Presbyterian session house, on Tuesday evening, the 3d of October, 1826.

Mr. G. Corning, President, in the chair.

Meeting opened with prayer by Mr. Jos. Harpham.

*Resolved*, That the Report read at the meeting of the schools, on the last sabbath, be sent to the Secretary of the American Sunday School Union.

*Resolved*, That this Union be extended to the county of Rensselaer, and that the constitution be so altered and amended as to embrace that object. Whereupon, the constitution was taken up, altered, amended, and adopted.

The constitution having been adopted and officers chosen, it was agreed to establish a Depository of Books, to supply the Sunday schools in the county, and to observe the

Sabbath school concert of prayer on the second Monday in the month.

#### REPORT OF THE BOARD.

The superintendents of the schools, attached to the Baptist Church, Report, That the school is conducted by two managers, and twelve teachers, six of whom have lately obtained a hope in Christ, and made a public profession of religion. That there is now a regular attendance of sixty-five scholars.

There has been recited during the past year, 36,702 verses of scripture, 1,273 hymns, 348 answers to catechism, and 1,326 answers to questions on the scriptures.

They further state, that the school has nearly doubled in numbers since the Union was formed.

The managers of the school held in the session house of the Presbyterian Church, report: That the school is conducted by four superintendents and sixteen teachers. The number of scholars attached to this school is about two hundred. The average attendance for the year past has been, seventy-eight. The last sabbath there was present one hundred and two scholars.

There has been recited during the past year 10,757 verses of scripture, and 4,721 answers to catechism. Most of the scholars have recited the Lord's prayer, and ten commandments; about thirty have recited the Westminster catechism, and been formed into six Bible classes, and are making good proficiency in their studies. Four of the teachers and one scholar have been made the hopeful subjects of divine grace the past year.

The managers of the school in the Fourth Ward, attached to the Presbyterian church, report: That the school is conducted by four superintendents and eight teachers; the whole number of scholars is seventy-eight. The average attendance for the year past has been thirty-six.

There has been recited the past year, 1,898 verses of scripture, and 9,574 answers to M'Dowell's Questions on the scripture.

During the past year, four of the teachers of this school, have through



grace, been enabled to lay hold of the hope set before them in the gospel, and to embrace the Lord Jesus Christ as their Saviour.

The managers of the school for the people of colour, report: That the school is conducted by five superintendents and fifteen teachers; there is an attendance of about fifty scholars, of all ages, from seven to fifty years, the greatest proportion of whom are females. This school was organized in 1816; since that time there has been admitted into it 416 scholars. It is confidently believed, that more than 200 have been taught to read the scriptures; and it is probable most of these would have remained ignorant of the word of life, but for the blessed institution of sabbath schools.

The school is now solemn and interesting to the pious heart; the Holy Spirit appears to have fastened the arrow of conviction in the hearts of a number of the scholars, and led them to inquire what they must do to be saved.

#### SUNDAY SCHOOLS.

*Vernon Centre, Oneida Co. N. Y.  
Nov. 25, 1826.*

To the Corresponding Secretary of the Western Union.

*Dear Sir,*—We esteem it a privilege, as well as a duty which we owe to our Union, to give you a brief statement of the success which has attended the sabbath school in this place. We owe it in behalf of the rising generation, and for the promotion of the cause in which we are engaged, to state the blessing which has attended our exertions to augment the rising glory of Emmanuel, and of this heaven-born institution. It will be joyful to the friends of Zion, and to the patrons of the Sunday school concert, to hear that there are so many of our rising generation, who, while their parents are sleeping in the dust, will bloom as in the garden of the Lord, age after age, down to the end of time.

At the commencement of the school, there were only four teachers who were hopefully pious: now, out of twenty-four, twenty-three give evi-

dence of a change of heart; nineteen of whom have made a public profession of religion. Only one remains as a heath in the desert, that knoweth not when good cometh.

The school is composed of one hundred and thirty-eight scholars, who attend regularly; and fifteen or twenty, who occasionally attend. Of the above number of scholars, there are seventy-one who have as we hope experienced a change of heart. Twenty-nine have openly espoused the cause of Christ, and upon them the eyes of the church are turned, for her future prosperity and welfare. Many have begun the song of hosanna to the son of David, who we fondly hope will stand before the throne of God, and sing the song of Moses and the Lamb, for ever.

Of late, God has visited our school with a refreshing from his presence. About twenty-eight, since the first of last September, have passed from death unto life, as we hope; and there are others who are still serious.

Since the commencement of the school, but one instance of mortality has taken place, either among the children or their parents.

Interesting and joyful have thus far been the results of the disinterested labours and exertions of our teachers and superintendents. Our present superintendent, about eighteen months since, was in the bonds of iniquity. Being one of the directors, he was called upon to take charge of a bible class; but finding himself incompetent to promote that which he at heart would fain destroy, gave up his class and left the school. He was soon apprehended by the Spirit of God, slain by the law, and made alive to God, through Christ.

O, how lovely, how promising and successful, are the efforts now in operation for the advancement of an institution whose combined forces bid defiance to all opposition, as an army with banners. How infinitely important and animating is it, therefore, to all the friends of Zion, to engage heart and soul in a work, the object of which is no less than to roll back the powers of darkness, and to welcome in a new and heavenly era, with all its millennial glory, to future ge-

nerations. O, how will the increase of the church militant rise up and call us blessed, until the church below and that above unite, and raise their voices and strike their lyres to the praise of him, who when on earth said—"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

*Note.*—It was the unanimous vote (agreeable to the request of your circular) of the officers and teachers of this school, to aid in raising funds for the support of a sabbath school missionary in Oneida county. Our library is composed of two hundred and twelve volumes. The sunday school concert is very punctually observed, and the weekly prayer meeting of the teachers and scholars. The school has been continued every sabbath, during three years, from its commencement. The annual subscription amounts to about fifty dollars.

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REV. JOHN M. PECK.

This gentleman has been and still is in the employ of the American Sunday School Union, as a sunday school agent or missionary.

The following testimony in favour of the Rev. John M. Peck, is an extract of a letter from an officer of the United States government, in Illinois, to the Editor of the Christian Secretary:

"I am personally acquainted with the Rev. John M. Peck.—He has distinguished himself very much in this State, as a man of talents and piety; and has actually, in the opinion of most persons, done more towards improving the moral condition of the inhabitants of this State, than any individual who has ever resided among us. Mr. Peck may be justly said to be the founder of all our sunday schools, which are now quite numerous in this State, and also, most of the Bible societies."

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CONNECTICUT.

The Rev. Thomas F. Davies, Secretary of the Connecticut Sunday School Union, having been compelled

to decline the duties of that office from ill health, Mr. *Jeremy L. Cross*, has been appointed to fill the vacancy. His residence is at New Haven.

*Glastenbury.*—Mr. Samuel Griswold has furnished the Rev. Mr. Hooker, Editor of the Connecticut Observer, with an account of the revival in that town. "More than 120 have expressed their hope, that they have savingly shared in the grace of God during this revival."

"Many of the younger subjects of this work of grace, either have been, or are still connected with the *sabbath school*."

"God has in a peculiar manner illustrated his covenant faithfulness in that promise, which is to his professing people and to their children."

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OHIO.

The Synod of the Western Reserve in their report on the state of religion, mention that between 200 and 300 have been added to their communion the year past; and that sabbath schools and bible classes are in successful operation.

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GEORGIA.

*Athens.*—A writer in the Boston Recorder and Telegraph, gives an account of a revival in Athens College in this state, and mentions that "nearly twenty of the students are seeking an interest in Christ."

After residing a year in the up country, in the employ of the South Carolina Domestic Missionary Society, I am fully convinced by a successful experiment, that the retrograde movement of religion might be easily arrested, and the interests of piety placed upon a foundation of most successful advancement, by the simple means of establishing sabbath schools, and connecting with them libraries of



well selected books, and by circulating every where religious newspapers and tracts. And all this may be done by a few active missionaries in a few years. The library will sustain the school, remove prejudices, and be the medium of communicating religious information. These, properly managed, will create a spirit of prayer, and that will prepare the people for all other blessings.

Early the last spring, I commenced my sabbath school, procured fifty interesting books for children, and placed them under the care of managers, adopting the plan proposed in your excellent paper. The people became interested in it at once, and have already made a handsome addition of more valuable books, and the school and library promise to be permanently useful. Individuals of my congregation soon became serious. I observed them weeping in time of sermon, and embracing private opportunities to converse on religious subjects. There are now ten hopeful conversions, among whom are, two teachers and two sabbath scholars, and as many more are now seeking an interest in Christ.

Seven have made a profession of their faith, and two more are about to join our interesting little church. Those who are acquainted with this part of the country, will know how to estimate even a small revival here. In many audiences in this up country, the hearts of the hearers have been softened, and I have seen the tears flow freely under the sound of the gospel, which convinces me there needs only the good seed to be sown to ensure a plentiful harvest. May God of his infinite mercy speedily send labourers to *plant the fields with sabbath schools, libraries, and religious intelligence, cultivate it by the preached gospel and prayer, and then to reap the glorious harvest of revivals, and all the active operation of benevolent societies.*

#### HINT TO MINISTERS.

Let the rising generation share largely in your labours and prayers.

Let sunday schools, those nurseries of piety and hope of the church, and of our beloved land, occupy a

prominent place in your hearts; and see to it, that they do not perish in consequence of your neglect. Depend upon it the ministers of Jesus Christ are fearfully deficient in this great and glorious work, and it is high time that they should take a more active and decided part in carrying it forward. Seest thou a minister earnestly engaged in sunday schools, and encouraging them by his example and good counsels? Marvel not at the great and signal prosperity and spirituality of his congregation,—it is no mystery—for he is doing the Lord's work, and will be blessed in his labour.—*Obs. & Chron.*

#### VISIT TO A CHRISTIAN VETERAN OF FOURSCORE.

*Gentlemen,*—The duty of every minister to address a sermon, at least once a year, to the sabbath school connected with his congregation, is important and interesting. The anniversary of a sabbath school, is a time when he may form large hopes, and high expectations of doing great execution in the enemy's camp, and adding much to the Redeemer's cause. Although the minister may feel most anxious, on such occasions, to wield the sword of the Spirit with adroitness and skill, yet he may sometimes be quite unfurnished.

Such was the state of my clerical friend, when he left his study on Saturday morning, to transact some ecclesiastical business. He had been previously preparing to address his school for the day following, and nothing remained but to obtain some appropriate anecdotes, that might give energy to his subject. Fortunately, his business required him to visit an aged saint, whose silver locks have been bleached by the snows of more than fourscore winters, and whose munificent bounty and christian love, are a practical comment on the assertion of Jehovah, in reference to the righteous, "They shall still bring forth fruit in old age; they shall be fat and flourishing."

Having attended to his business and being about to depart, he was prevented by the old gentleman, who

remarked, "I have something to contribute for the Sunday school in whose behalf you are to preach; I have something also to tell you, in reference to the success of pious efforts on infant minds." Having first presented \$5 as a donation, he proceeded,— "Some time since, I invested a certain amount of capital, as part of a joint stock, in a manufacturing institution in a neighbouring town; many children were employed, and it occurred to me that as their little hands were principally instrumental in whatever profits resulted from the concern, this of itself was a sufficient reason, why some measures should be taken to improve their morals, and to amend their hearts. I accordingly procured a suitable number of bibles, tracts, and hymns, and forwarded them to the superintendent of the Factory, who was himself a professing Christian, and a stockholder; at the same time stating in a letter to him my views in reference to the children, and requesting that he would become my almoner, in the present undertaking. The books, tracts and hymns, were distributed,—and the influence upon the whole concern has been remarkable. Proceeding from loft to loft, you might hear in each their infant voices, rising above the hum of their active labours, in clear sweet notes of praise to him who said, "Suffer the little children to come unto me." They became interested at the sanctuary; and by the following fact you will readily conclude, that their's was no ordinary or common attachment to the house of God. The Presbyterian church in that town was incumbered with debt; being apprised of this fact, they voluntarily associated themselves, appointed a receiver, and by their small but regular contributions, did actually pay the interest of the whole debt. Among those to whom bibles were given, was a girl of about 15 years of age; her parents were English, and both of them addicted to intemperance. This girl became a subject of divine grace, and united herself to the church. Her mother departed this life not long after; information of which having reached her relatives in England, who were wealthy, she was sent for; and

news has just reached me, that she is now married to a missionary of the Cross of Christ. The father has reformed, so far as to be a regular hearer of the gospel. The Presbyterian church already alluded to, has been enriched with the addition of *forty professing members, out of this Factory*. Thus it appears that this labour has not been in vain in the Lord."

The above was as unexpected to my clerical friend, as it was benevolent in the old gentleman; and the former returned, determining to make this anecdote a part of that illustration of his subject, which was wanting when he left his study. Supposing that it may possibly be of similar utility to others, lead some to go and do likewise, or at least be interesting to your readers, I have been induced thus to communicate it for publication.

*Observer & Chronicle.*

#### SABBATH SCHOOLS IN GERMANY.

*From the Correspondence of the London Continental Society.*

June 30, 1826.—During the Whitsuntide holidays, I was joined by *nine* young men, some of them the fruits of the labours of your society's agent, in the distribution of tracts, who under my direction went out by two and two into different villages in Holstein and the kingdom of Hanover. Some of them proceeded upwards of thirty miles from hence! Two of these young men were imprisoned for one night at W., but were liberated the next morning. The following Sabbath evening they attended at my lodgings, each to give an account of his progress and success. May God's word, in whatever way disseminated, prosper in the thing whereunto he sends it.

One of the number, who is employed in a merchant's house, has by the means of the distribution of tracts, sold fifteen bibles to poor persons. The gentleman in whose house he is employed, has threatened to dismiss him if he continues to distribute tracts, but he remains unshaken, and



I trust, he will so continue unto the end.

Our sunday school, to which I would particularly draw your attention, continues to prosper. It has overcome the most formidable difficulties. The whole thing so far succeeds, that through our valuable friend, the Rev. Mr. R——, permission was obtained to hold the last public examination in the church of St. George. The circumstance which led to this happy result was this:—A member of the Senate visited our sunday school two sundays before I left for my last excursion to Bremen, and he was so much pleased with the whole arrangement of the institution, that he strongly recommended it in the next meeting of the members of the Senate!

The examination took place at the time appointed, and upwards of 500 persons were present. Our dear teachers continue to labour with unwearied zeal. Their number is sixteen, and that of the children 200.—Nor is the school less flourishing, in respect to its funds; we have upwards of 700 marks in hand. To the Triune God be all the glory! May his Spirit continually descend on this his vineyard, and may those who are sent here to be taught of men, be taught of God! yea, be called, justified, sanctified and glorified.

You will not less rejoice to learn that I have been the honoured instrument of opening a sunday school at B——, four miles from hence, where a friend of mine has been long earnestly desiring it, and has kindly granted a room in his own house for that purpose! Children, to the number of 32, are now instructed every Lord's day, by two male and two female teachers, who are connected with the school at St. G. None of these 32 children attend a day school.

I have laboured to establish a sunday school at the important town of Bremen. The ministers of the reformed church there, on whom I called, have promised their support. The members of the Senate also, with but two exceptions, are favourably disposed towards it; and I have already reason to hope, that the Lord will smile upon our endeavours there, for

the advancement of his kingdom. I have preached at that place, and in the villages round, with some success, and distributed several thousand Tracts. Bremen is an important station, where much good might be done.

The sabbath is here, alas! shamefully violated; and he who dares to insist on the divine command, to keep it holy, will have to contend with both professors of the gospel, and men of the world! A zealous, faithful missionary might be extensively useful in preaching Christ crucified through the villages in the Hanoverian dominions, and would in cases of difficulty have a place of refuge at Bremen.

In several villages, four, five, six, and seven miles from hence, such a minister would be gladly received; they have heard the gospel, and are hungering for the bread of life!—Should I return to Bremen, I hope to visit several of them. At one of these villages, I preached some time ago, and distributed to the hearers present between 300 and 400 Tracts, which were eagerly and thankfully received. O——.

#### SABBATH SCHOOL OPERATIONS.

It is well known, that the American Sunday School Union is calculated to embrace different denominations of Christians, and that several are actually connected with it. The Episcopal Church, however, formed a distinct society at the late session of their general Convention in Philadelphia. It consists of the Bishops, the deputies to the General Convention, and the clergymen of such sunday schools as may become auxiliary by paying two dollars and sending their official documents. The presiding Bishop is president, the other Bishops, vice presidents. These, with the treasurer and secretary, and fifty clergymen and laymen, elected by the society, and some others, form a board of managers. An executive committee, however, has the charge of the business to be done.—The society meets triennially, and is called the "General Protestant Episcopal Sunday School Society."

W. R. Whittingham, New York, is Secretary.—*Recorder & Tel.*

#### NEW METHOD OF COLLECTING SABBATH SCHOLARS.

*From an Account of a Sabbath School in Exeter, N. H. published in the Recorder and Telegraph.*

On the following sabbath, I went into the school, gathered the scholars around me, and after being enabled to fasten their attention by a familiar address, I requested them to unite their exertions in assisting to increase the school. The means which they must employ to accomplish the object were minutely pointed out, and illustrated. They were urged to engage in the work by every motive which the occasion suggested. A "reward book," and a printed certificate, signed by the superintendents, stating the number of scholars added to the school by their influence were promised to every child, whose exertions should prove successful. On the next sabbath, forty-six new scholars were introduced by the children themselves. On the second succeeding sabbath, fifty-six more were presented and recorded on the catalogue of the school. In this way the number of regular scholars was rapidly raised from about one hundred and twenty, to no less than two hundred and seventy; and with the exception of a few occasionally collected by teachers, this increase was effected entirely by the instrumentality of young children.

#### SUNDAY SCHOOL LIBRARY.

A notice in another column of this paper, invites the friends of the Sabbath School Institution to the very laudable and benevolent object of establishing a library for the use of the scholars, attached to sunday school, No. 2, at the Mason's Hall in this city. We understand that it is the design of the superintendent, visitors and teachers of this school, to collect a large library of suitable books which are to be kept at the school room

under the care of a librarian, and to be loaned to the scholars from week to week on condition that they return the books, thus loaned, in good order at the specified time. This plan will enable scholars who resort to the sabbath school for instruction to procure a book which they can read during the week and be prepared to relate its contents to a teacher on the succeeding sabbath. And if the teacher on the examination, is satisfied that the book has been carefully read, the scholar will be permitted to draw another book. Thus while a library would be preserved by the benevolent attention of sabbath school teachers, it would be open to a large proportion of youth who are now debarred its privileges. This is an enterprise worthy the high consideration of the christian, patriot and philanthropist, and must commend itself to the benevolence of every good citizen. A good library ought to be attached to every sabbath school and carefully preserved for the rising youth of our country.—*Richmond Family Visitor.*

#### AUBURN STATE PRISON.

*Extracts from a brief Account of the New York State Prison at Auburn, recently published by G. Powers, Agent and Keeper.*

#### SUNDAY SCHOOL INSTRUCTION.

In the early part of last spring, measures were taken to ascertain the number of convicts who were unable to read; or who had received so little instruction, that they could read only by spelling most of the words. The number was found to be between fifty and sixty. Besides these, there were many others, who, although they were able in a measure, to read, were still grossly ignorant. Here was exhibited a striking proof, that ignorance is a fruitful source of depravity and crime. It may not be uninteresting to remark, in this place, that among the whole number of convicts, in this prison, *not one is known to have been ever a member of a sunday school.* Knowing that in the common course of events, a great



portion of these ignorant and degraded delinquents, would be restored to their liberty, and again mingle with society, it was considered to be a solemn duty, to do, what could consistently be done, to enlighten their minds; and by instruction, if possible, to elevate their views, and to make them better men; and eventually, more enlightened and better citizens.

The only practicable mode to effect this desirable object, which would accord with their situation and the sentence by which they were confined, was judged to be the establishment of a Sunday school, which was opened in the month of May.—Fifty of that class of convicts, whose ages did not exceed 25 years, and who were the most ignorant, were selected and placed in the school.—These were divided into a number of classes, corresponding to the number of teachers.

In classing them, reference was had to their previous attainments. Some could read indifferently well, while others were even ignorant of the alphabet. During the exercises of the school, in addition to learning the scholars to read, great pains have been taken to impress upon their minds a deep and abiding sense of moral and religious obligation.

The privilege presented these convicts in the opening of this school, was embraced with the greatest avidity and apparent thankfulness. Their conduct has been uniformly good, and their industry and application unremitting; and it is very gratifying to be able to state, that their progress has exceeded the most sanguine expectations—nor is this all—an influence of a very salutary nature and tendency, it is believed, has been exerted on the minds of many of the members of this school—an influence which it is hoped will be felt through the whole course of their future lives.

It may not be uninteresting to mention the singular effect of this instruction upon an active, but grossly ignorant young Indian, who, a short time since, after asking leave of his keeper to speak to him, said, that “he had been a bad boy, would lie and steal, that he had learnt in Sunday school it was wicked and wanted to go before

the agent, confess and promise he would never disobey God any more.” When these scholars have obtained a knowledge of reading, writing and arithmetic, sufficient to enable them to understand, if not to transact the ordinary business of life, it is intended to take another class of convicts, still older, and give them such instruction, as shall be found practicable.

But the means of improvement and reformation can, certainly, be applied to the juvenile class of convicts, with the best hope of success.

#### SABBATH SCHOOLS.

Twelve ministers of New York city give weekly evening lectures, on the contents of a book entitled “Selected Scripture Lessons,” which is used by Sabbath school teachers in the instruction of their classes.

#### EXETER, N. H. SABBATH SCHOOL.

From an account of this school furnished for the Recorder and Telegraph, by “a member of the executive committee,” we make the following interesting extracts:—

The teachers have met as often as once in two weeks for the purpose of being seriously addressed on the subject of their responsibility. These meetings we have invariably found solemn and interesting. Private meetings have also been held by the teachers to supplicate a blessing on the school and all its interests. In addition to this, the teachers have, when convenient, met their respective classes on week-days for the purpose of prayer and religious conversation.

The officiating and resident clergymen of the town, have alternately visited the school on the Sabbath, to address the children, and to pray for their conversion. Not less, I think, than eight or ten of the teachers have become hopefully pious, during the past summer.

I would here remark, that the minister of the gospel can seldom perform a more useful service, or a more profitable duty than to devote twenty

minutes each sabbath, to the direct instruction of the assembled youth and children of his own flock. And in regard to the internal economy of a sabbath school, I would add, that the assignment of regular recitations is of more advantage in imparting both interest and system to the operations of the school, than is generally supposed. It may not be improper, here to state, that ever since the opening of the last spring, a pleasing and solemn attention to the means of grace has prevailed in this town. That attention still continues. It is hoped that forty have "passed from death unto life," and among these are reckoned several students in the academy. "Inquiry meetings" have been held during the season, and other religious means have been attended with the evident influences of the Holy Spirit. Never, perhaps, was a work of grace more silent, or gradual, or solemn.—None who have professed to cherish a hope of being its subjects, have thus far, backslidden, or declined, and although some time has elapsed since the commencement of this "refreshing," we have felt disposed to act on the principle that the premature publication of such accounts is often injurious to the cause of religion. Many cases of conversion have been uncommonly interesting, and the seriousness and solemnity are still unabated.

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DO PEOPLE GO FROM THE THEATRE  
RIGHT TO HEAVEN?

Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.—Eph. v. 6.

A little group of children were gathered around their father, by the parlour fire, while he read aloud a paragraph in the newspaper. It was *just fifteen years ago*, and the topic was the *burning of a Theatre!* A gentleman who witnessed the terrific scene, and who had lost several friends among the seventy-five who perished in that memorable conflagration, was describing the dreadful facts of the case, in a letter to a friend, which had been published, and which

the father of the circle was reading and explaining to his interested audience. Soon the narrative told of a young lady, whom that gentleman endeavoured to rescue from the flames, when a dark volume of smoke rolled between them and separated him from the lovely object of his sympathy, whom he saw no more:—that volume became her shroud!

As soon as this catastrophe had employed the pen of the narrator, he abruptly exclaimed, with a too familiar use of the highest name, "O my lovely J——! but why do I grieve? she is now an angel in heaven; and if"—here one of the children, who had been listening with wrapt attention to the recital, seemed much affected.—Her father paused; others turned their attention to the sympathetic little sister, in whom, however, sensations of tenderness seemed yielding to those of surprise, when she disburdened her spirit and relieved the anxiety of all, by inquiring, "*Why, pa! do people go right from the Theatre to heaven?*" The effect of this interrogatory may be conceived. To the unsophisticated querist the thought seemed rather paradoxical!

In any real instance, we feel that it is not ours, decisively to answer the question. But the question is properly impersonal. It implicates the principle, mainly, that *there is an awful incongruity between the theatre and heaven.* Nor may we resolve the question into the simplicity of its author. It is the common and immemorial conviction of the virtuous, that the stage is a system whose moral influence is at war with heaven. Just in proportion as enlightened and principled men have become acquainted with the theatre, with the facts of its history—has their unanimous reprobation been awarded.—What the vicious applaud is only condemnation. Such an incomparable person as Sir Matthew Hale, "in whom our British Themis gloried, with just cause," denounces the theatre as a school of sin and the portal of perdition. He was neither *puritan*, *priest*, nor *partizan*; but one of the best judges in the case, the world ever saw;—the peerless glory of British jurisprudence, an observer of



men, a philosopher of facts, and one whom specious error could seldom or never mislead.

It is my own conviction, Messrs. Editors, that *an habituated attendant at the theatre, cannot, without general and special repentance, go to heaven at all*: and that, though "many there be" who scoff at the sentiment, it is one in which all real Christians are united.

*N. Y. Observer & Chron.*

#### PICTURE OF DISTRESS.

We have recently published the annual reports of two societies in this city for the relief of poor widows and young children. The great need of these and similar benevolent institutions must be obvious to the most superficial observer; and we have never seen it set forth in stronger colours, or more affecting language, than are to be found in the following letter from the Rev. Albert Judson, to a gentleman in Providence, R. I. Sorry are we to say, that the causes of this wretchedness may in too many instances be traced to the innumerable dram shops and places of sinful amusements, with which the city abounds; and unless the civil authorities will apply the proper remedies, hopeless must be the task of the philanthropist to oppose an effectual barrier to this overwhelming flood of iniquity.—*N. Y. Ch. Advocate.*

NEW YORK, Nov. 17, 1826.

"Almost every week there are a hundred wretched heathen children rescued from their degradation, and brought into our schools. Ten gentlemen of piety and leisure devote nearly their whole time in collecting these children. The present prospect is that several thousand will be gathered before next spring. There are now nearly eleven thousand who belong to the schools—and they have generally been snatched from the cellars and garrets. Vice is pouring into the city like a torrent, the population is wonderfully increasing, and the best shield against immorality is the sabbath school institution. The teachers here have become an army. At their monthly concert, which is designed

wholly for them, we find the church well filled. At their monthly association for discussion, we find six or eight hundred of them present. The monthly prayer meetings for the teachers, parents and children of each congregation are also well attended. Their different pastors meet with them. Of late, the number of teachers and scholars of many schools has been doubled. Twenty of them who are connected with the school of one congregation think that they have lately experienced a change of heart. In three or four other schools God is now reviving his work. Among the teachers there is evidently a spirit of self denial and brotherly love. There is still much to be done. Twenty thousand degraded children, still belong to no school and have no instructions. Dear souls! I know not what will become of them. O that there were twenty Missionaries in this field! Last week, while searching for children, I suppose that I saw more than eighty heathen families. I saw ten or fifteen persons in the agonies of death, who had no Bible, and were exceedingly degraded. I found three or four corpses, where the survivors had not a cent of money to prepare for the funeral. The children of some families I saw were entirely unclothed, and had not been permitted to go out of their room for a number of weeks. Twelve or fifteen white adults knew not their alphabet, and were ignorant of redeeming mercy. On Saturday evening, while exploring a certain street, I went into a chamber, where I beheld a group of children, overwhelmed with sobs and anguish. Their aunt from the country had just arrived. They told me that their father had died in the summer, and that now their mother was no more. The aunt asked me if I wished to see the corpse. She then conducted me into a little dark room, where I saw one of the little children sitting by the side of the coffin. The death of the mother had been unexpected. She had given her children no religious instruction, and had not left sufficient property to defray the expenses of the funeral. As the corpse had begun to putrify, I was obliged to go at a late hour and make

necessary arrangements for the attendance of the burial on the next morning. While at the funeral, the youngest child, who is four years of age, and who was not expected to go to the grave, came to me, and with tears besought me to let her see the men put her mother into the grave. She is remarkably amiable and intelligent. It was affecting to see these seven indigent orphan children, follow their mother to her last low dwelling. On the next evening, several friends who had engaged to receive all the children but the youngest into their families, met at this house of mourning. After a decision had been made where each child should go except the youngest, we endeavoured to commend them to God by prayer. The bonds of the weeping family were then broken. As they began to disperse to go to their new homes, the youngest child came to me, threw her arms about my neck, and sobbing, exclaimed—"I can live with you—do let me go—I can make your fires and work about your house—do let me go." The appeal was melting and powerful. This is the fifth case of orphan distress with which I have lately been acquainted.

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**ALBANY, NEW YORK, SUNDAY SCHOOL UNION.**

This important auxiliary has presented its annual report for the past year, and we regret a copy has not come to hand. The following notice of it, from an Albany paper will be read with interest.

We this day give the annual report of the Albany Sunday School Society. To a nation like ours, the perpetuity of whose liberties depends on the diffusion of knowledge, the institution of sunday schools is vitally important, as being a means which, perhaps, more than any other, contributes to extend the blessings of education among those who have no other means of acquiring it. This institution, also, is a most powerful and effective en-

gine in staying the progress of vice and wickedness.

The inculcation of good principles in the mind while it is young and ductile, is easy in comparison with its advance under old and settled habits. Whether we look at sunday schools with the eyes of patriots, moralists, or christians, we find abundant cause for felicitation at their success, and for earnest desires for their extension and support.

There are now under the care of this society, (according to the report,) 18 schools, containing, by the best estimates, about 1762 children, and taught by about 193 teachers, exclusive of officers, making an increase, since the last year, of about 6 schools, 63 teachers, and 742 scholars; but about 250 of these scholars are from places without the city of Albany.

The committee close their report with the following excellent remarks:—

The experience of the past year has tended to exhibit the usefulness of sunday schools in a still more interesting point of light than heretofore. The cause has made great progress in this state. The christian public seem to be awake to the belief that these schools may become a great means of the most important revolution which can be wrought among men; that revolution by which the kingdom of this world shall become the kingdom of God and his Christ. The tendency of sunday schools is to stifle vice in its early growth; to implant in the youthful heart some seeds of good, before it becomes wholly occupied with evil: to send the name of Christ and the call of the gospel to families who will hear them in no other way. They cause the sanctity of the sabbath to be felt among the profligate: and check the wild career of sin in its open profanation. But it is most especially observable how great a blessing has rested upon these schools, in the well known and vast diminution of crimes among the children who have attended them. We see, then, in sunday schools the foundation laid of a vast change in the moral and religious condition of mankind.

If the schools could be made uni-



versal, men would become in a religious sense, a different race of beings. The returning children bring home a tract or a bible report, or a hymn, which the other members of a family must hear; the children become bearers of the message of solemn warning and admonition, grace and truth; vice is checked in many; some are made to know the truth as it is in Jesus. Hence new strength is added to our body, and the child that would have been an instrument of Satan, becomes a soldier of the cross, and perhaps a preacher of the righteousness that is by faith in the Son of God.

Without attempting to mention every circumstance which should stimulate the zeal or excite the tenderness and sympathy of Christians towards these schools, we will only advert to the patience, perseverance, toil and self-devotion of the teachers. They form an eminent example of that charity which the gospel alone can produce. Here are many persons, who devote their sabbaths for years in succession, to the irksome and obscure labours of teaching the elements of reading, or of Christian learning, to poor children, to ignorant adults, and to the remnant of our former population of slaves. For many a toilsome day, there is often no voice to cheer, and no eye to approve, except the eye of him whose approbation is life.

This mild, kind and unostentatious labour in the cause of the Redeemer, is performed, we hope, in the spirit which he exhibited. It is a scene which, though little regarded by human eyes, may be viewed with approbation by the angels and the spirits of the blessed. We ask then, is it possible that such labourers will be left to struggle with the additional difficulty of a want of funds for the little expenses of the schools? Will a city abounding in wealth, suffer its sunday schools to languish for want of books and room rent? From the profusion of luxury, is there nothing to spare for the luxury of doing good? Or will not those who enjoy this world's abundant riches, give a pittance to confer on others those riches which make no man poor, and which never decay?

May the great head of the church look with favour, and bestow his blessing, upon any work undertaken for the advancement of his kingdom.

#### CONVENTION OF THE BAPTIST CHURCH.

In our last volume, at page 215, we published a communication from the Rev. Howard Malcom, Secretary of the General Baptist Convention, which embraced two resolutions passed by that body at their sessions in April last. The "proceedings of the fifth triennial meeting of the General Baptist Convention" being now before us, we shall lay before our readers the entire report of the committee to which the subject had been referred.

#### *Report on Sunday Schools.*

Your committee on sunday schools having had the subject under serious and deliberative consideration, report as follows:—

They have received and read with pleasure a letter from the Corresponding Secretary of the American Sunday School Union, in pursuance to a resolution of the Board of Managers of that Union, soliciting the countenance and influence of this convention in recommending sunday schools to the patronage of the Baptist community.

These interesting institutions, destined to preserve many an unwary youth from the snares of vice, to dispel the shades of ignorance, enrich the mind with useful knowledge, and as fertilizing streams to irrigate future generations, are now extending and increasing in every state in the Union, and in every part of the christian world. While your committee regret that hitherto so little has been done in the world for the religious instruction of children, they rejoice in the opportunity of giving their unqualified approbation to a system that is calculated to "Gather the people together, men, women, and children, and thy stranger that is within thy gates, that they may hear, and that

they may learn, and fear the Lord your God, and observe and do all the words of this law: and that their children which have not known any thing, may hear and learn to fear the Lord your God as long as ye live."

Sunday schools, when properly conducted, and when, as should always be the case, religious instruction is the direct and paramount object, may be made the means of taking hold of every child, before the seeds of error and vice become rooted in the mind, elevating, enlightening, and refining him, breaking up the soil, and casting therein the seeds of divine truth, thus guarding him from corrupting influences, and preparing him to become a virtuous, useful, and intelligent citizen.

In the increase of these institutions are we to look for increased action in missionary affairs. In the Sunday school class, and from the books and tracts circulated as premiums, every child may be awakened to benevolent exertion, and thus a foundation may be laid broad and deep, on which in succeeding ages, the glorious superstructure may arise, that will furnish missionaries and future contributions, that will tend to fill the world with the knowledge of the Redeemer.

It has been noticed in some of the publications on Sunday schools, that of the number of Missionaries which have gone from England to heathen lands, nineteen out of twenty have received their first religious impressions either as teachers or scholars in Sabbath schools.

All which is respectfully submitted.

THOMAS STOKES, *Chairman.*

At the session of the Convention, May 4th, the report of the committee on the communication from the Corresponding Secretary of the American Sunday School Union, was read and accepted. Whereupon

*Resolved*, That this Convention view with lively interest the extensive operations, and growing prosperity of the American Sunday School Union, and that the Secretary of this Convention be requested to return a friendly answer to the letter received

from that body, accompanied by a copy of this report and resolutions.

*Resolved*, That the particular attention of our denomination be urged to the support and establishment of Sabbath schools. Much has already been done, but such is the wideness of the field of labour, that new and vigorous exertions are highly necessary.

#### SABBATH SCHOOLS IN BOSTON.

A general meeting of the evangelical friends and patrons of Sabbath schools in this city, was held in Hanover street church, on Monday evening last. The house was crowded, and not a few manifested their interest in the exercises, by standing in the aisles for several hours. Dr. John C. Warren was called to the chair, and Mr. Andrew Bradshaw appointed Secretary. Prayers were offered by Mr. Thomas Bagnol, of the Methodist Communion, Mr. L. P. Grosvenor, of Hanover Church, and Rev. C. P. Grosvenor, Baptist.—We present first an abstract of the reports rendered; which will be followed by some account of the addresses made by several gentlemen.

*Schools by the Boston Society for the Moral and Religious Instruction of the Poor.*

	No. Enrolled.	Average No. scholars.	Teachers.	Teachers pious.
1. Bennett St.	177	125	22	12
2. Hawkins St.	126	100	17	10
3. Mission House,	134	95	19	10
4. African,	133	70	14	10
5. School St.	200	133	26	20
6. Fort Hill,	210	150	25	15
7. Mason St.	152	67	19	12
8. Essex St.	150	110	20	10
9. Castle St.	140	90		
Common St.	80	60	10	9
10. Sea St.	100	82	14	11
11. S. Boston,	104	52	7	4
12. Broad St.	70	50	7	4
13. Southack St.	50	25	7	5
14. African Adult,	40	15	5	4

In these 14 schools, the whole number admitted from their commencement has been 9897; increase in two years, 2369; number now enrolled, 1866; average number that attend, 1224; reckoned pious, from 17 to 20, (1 in the Bennett street school, 6 in the Southack street, and 10 in the Adult African;) inquiring, from 33 to 50; teachers 212; pious teachers, 136; teachers inquiring, 76; scholars become teachers, 29. In



the African Adult School, which began four years since, those who attend are from 25 to 35 years of age. Two females, about 60 years old, have learnt to read since they began to attend. One man of 60 years, and another of 45, have just learned the alphabet, and are now in easy lessons of the spelling book.

#### Baptist Schools.

	Whole No. of Scholars.	Average Attendance.	Teachers.	Teachers pious.	Tea. serious.
First. above 200	above 100	20	8	12	
Second.	176	126	23	14	others.
Third.	184	110	31	18	
African.	70 or 80		10		

In the second, 5 teachers have made a profession within two years; others may be considered as serious inquirers. There are no instances of certain convictions, but an unusual solemnity and tenderness among the scholars. The number admitted to the third, within two years, is 303; 5 scholars have become teachers. Rev. Mr. Paul states, that two scholars in the African school give hopeful evidences of grace. There has been a gradual increase in the school yearly, since its establishment; and the scholars are remarkably orderly in their deportment and studies.

#### Methodist Schools.

	No. Enrolled.	Average No.	No. of Teachers.	Teachers pious.
1st. Division,	85	45	11	10
2d. Division,	90	60	13	13
3d. Division,	50	34	7	7
4th. Division,	58	33	7	6

In the second Division there was a season of special seriousness, last winter; during which ten scholars were hopefully converted, and four have made a profession. The seriousness still continues in a degree, especially when the school is addressed, or in time of prayer. In the third Division, two scholars are hopefully pious, and have made a public profession.

W. Ropes, Esq. gave the details of the schools, which are supported by the Moral and Religious Society; said the friends of sabbath schools could come before the public with the testimony of facts in favour of their utility; and urged the importance of increased effort.

Dr. Enoch Hale gave a general view of sabbath schools in this country, and throughout the world. He estimated the number of children in this country, gathered into these nurseries of the church, at 200,000; in other parts of the world a million. In August last, the Massachusetts Union opened a depository for the sale of sabbath school books, with a capital of only 500 dollars, which was contributed by a few individuals in this town for that purpose. At the end of four months, notwithstanding the obstacles which must always impede

the first operations of a new concern, more than 10,000 copies of books had been sold, designed expressly to excite the interest and promote the religious instruction of sabbath school children. The Managers of the American Union print 70,000 pages in a day,\* yet they are not able fully to supply the demand for books. In surveying the present great extent of sabbath schools, we see what great good is accomplished in a short period. It is just forty-five years, since Robert Raikes first began a little sabbath school in the city of Gloucester. "Let us remark, Mr. Chairman, (said Dr. H.) how graciously divine Providence owns and prospers the charitable exertions of his people. The benevolent heart of Robert Raikes thought only of doing a service (a great one indeed) to a few poor children in a provincial town. In less than half a century the blessed fruits of his labours are extended directly to more than 1,200,000 individuals, and their influence is felt in every Protestant country on the face of the whole earth. If the glorified spirits of the saints above are permitted to share in the transactions of this lower world, Oh, how must that of Robert Raikes rejoice at beholding this result of his unpretending labours! If there be joy in heaven over one sinner that repenteth, how must his joy be increased at the successive reports of thousands and tens of thousands reclaimed from sin by this simple institution."

Dea. J. Loring, besides giving the statistical account of the Baptist schools, addressed the meeting. He believed that one view of sabbath schools has been very much overlooked; it is, the solemnity which the sacred day is calculated to inspire in the minds of the teachers, and the almost certain direction which this solemnity will give to the character of the instructions communicated. Every thing about us on the Lord's day is calculated to lead to devotional feelings, to a consideration of the inestimable worth of the soul, and our

\* The average rate of printing for the last three months has been more than 175,000 pages per day.—Ed.

relation to God and eternity. In the morning, when we awake, our first thoughts should be directed to the ascended Saviour, who on this day, at an early hour, left the mansions of the dead. Our morning devotions, if we are faithful teachers in these nurseries of piety, prepare us for the sabbath school. When we meet our pupils, we lift our hearts in supplication for the teaching of the Spirit, that we may teach them; and that we may speak effectually to their consciences and hearts, and they be made wise unto salvation. We open to them the volume of heavenly truth; we tell them, from its sacred pages, their sin and the ruin of their nature, and direct them to the all-atoning Saviour, in whom the penitent shall find mercy. Let us then cherish the sabbath school, embracing as it does that peculiar reverence which the Lord's day is calculated to inspire, and to diffuse abroad amongst the children and youth. Perhaps it would not be too much to say, that our sabbath schools are of more consequence to the interests of vital piety than all our colleges; and that the utter extinction of the former would be a greater calamity than the overthrow of the latter.

The Rev. Mr. Booth presented the returns from the Methodist schools, and exhorted the assembly to engage in this work. He remarked that this species of benevolent enterprise may have less of public display than some others, and require some self-denial. It is therefore the more likely to be undertaken from pure motives, and meet a more copious reward of grace.

Mr. D. Hale adverted to the numerous ways in which moral power is now brought into action for the benefit of man, and the great improvement which the discoveries of modern times have introduced in the development and application of physical powers. All these are to subserve the great purposes for which the world was made, to show forth the glory of the Lord, and gather in his ransomed. It is a happy feature of modern plans, that they have so much to do with the young; that they pour instruction on the infant mind, and exert a moral influence on the soul in that

period of its existence, when it can easily be moulded into the form of doctrine delivered to us in the Bible. Hence sabbath schools deserve the support of all who love Christ or regard the best interests of man.

The Hon. S. Hubbard said, that, in the opinion of many persons, the revivals of religion which are now blessing this city and various parts of the country, and which for some years past have been numerous and extensive, are a new thing. But they lie under a mistake. Many years ago, this city was favoured in a still more distinguished manner; and through a great part of New England copious showers of grace descended. Why did not these revivals continue? Why did they ever cease? He believed it was because appropriate means were not continually employed, and fervent prayer did not constantly ascend. He believed that God would not withhold his blessing from the active labours of his people, nor turn a deaf ear to their prayers.—And among the means adapted to this purpose, are sabbath schools. They impart religious knowledge pure from the fountain, and at an early age; and thus prepare children and youth to hear and understand the preached word, and become wise unto salvation. Mr. H. dwelt on the benevolence of this kind of efforts, and the happy effect of that kindness on the parents and other connexions of the pupils. He addressed superintendents, and teachers, and urged the importance of prayer.

Rev. Mr. Grosvenor, of the Baptist church, gave an animating address to the assembly, principally founded, though not in a formal manner, on that appropriate passage, 1 Cor. xv. 58: *Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.* Relying on the promised aid of divine grace, they should persevere in this benevolent work, with holy constancy, unmoved by enemies, obstacles, or discouragements, abounding therein yet more and more—animated by the assurance that these and other means will soon bring about the latter day



glory of the church—encouraged and strengthened by past success—*knowing*, as they certainly do, that their labour has not been in vain in the Lord.

Dr. Warren made some very striking remarks at the close of the evening. He spoke of it as a fact, which to all of us is now a surprising one, that so interesting and so essential a course of education, as is contemplated and now actually carried forward in sabbath schools, should have been neglected in our city till within twelve or fifteen years. It is, said the Doctor, a great and most important work; and having been begun, *it must go forward*. It cannot be stopped. He considered the happy effects which would certainly follow the present mode of conducting sabbath schools as so inconceivably grand, that, said he, the whole system of schools for general education, on which we have been expending our property, and exhausting our energies, is not of so much consequence to the community, as this single one of sabbath school instruction. The fact, that in these few years, ten or twelve thousand in our city have been brought under the agency, in some degree, of this moral power, is a most encouraging circumstance; and should induce a vigorous prosecution of all the means of increasing it, which promise success. He enforced this remark by observing it to be a well-established principle, that in promoting and seeking the good of others, the benefit will not only bless them, but infallibly reflect happiness on ourselves.

For the American Sunday School Magazine.

#### SCHOOLS OF THE PROPHETS.\*

"Who knows," observed the chairman of the teachers' prayer meeting at K——, "but your little school may produce faithful preachers of the gospel?" "Preachers!" rejoined one of the teachers, "why our sabbath school at Burslem (England) has produced

\* We think this phrase improperly used in the present article, as it also always is when applied to theological seminaries.—EDITOR.

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eight and twenty travelling preachers!!—why, your Jones, the missionary, who was wrecked off Antigua last spring, was a fellow scholar with myself in that same school!"

Here is a fact which ought to be proclaimed upon the house-tops, and published to every conference, synod, assembly, and convention throughout the world. This is a fact which speaks volumes, and pours a flood of illustration upon one of the most momentous subjects ever propounded to the mind of the christian church.—"The harvest truly is plentiful, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Matt. ix. 37, 38. Is it not a demonstrable truth that Almighty God blesses his people in the use of the means? Will not the gifts and graces of a disciple of Jesus increase and abound just in proportion to their practical exercise?—"for unto him that hath shall be given, but from him which hath not, shall be taken away even that which he hath." And is not this principle of retribution as applicable to churches as to individuals? and instead of the christian church mourning over the wide moral wilderness, and deploring the absence of faithful labourers, would it not be more profitable to retort the question at the bar of its own conscience, and inquire, "Is the vineyard at home sufficiently cultivated, and is sufficient encouragement and assistance afforded in training up the youthful labourers?" In a word, has not the christian church, amidst the splendid and imposing projects of the age, neglected the more simple, but not less effective instrumentality of sabbath schools? Does it appear that the blessing of heaven has rested more emphatically upon the high seminaries of learning, than upon the humble sabbath school? If not, has the latter received its equivalent of support? May it not be said, that the cause of sabbath schools is the cause of God, the nursery of the church, and clearly from the fact before us, a school of the prophets?

It is the high prerogative of God the Holy Ghost, to call whom he will into the ministry of Jesus Christ: and

certainly *He* must be the best judge of the fittest instruments for the sacred employ: and since *He* has chosen to distinguish and approve the cause of sabbath schools, by calling from its ranks so many zealous heralds of the cross, is it too great a presumption to affirm, that these institutions are schools of the prophets?

In a word, if a christian simplicity and aptness to teach, be a valuable qualification in a minister of Jesus Christ, it may be rightly asked, where shall a pious young man acquire and exercise this talent so readily, as in a sabbath school? If self-government be another qualification, where can he practice this so conveniently and securely, as in the management of a class? If there be any loveliness in pastoral visitation, where will he discover a fairer field of improvement than in visiting his absent children with their parents at their own houses? And if a yearning after the souls of men, begetting fervent prayers, and abounding labours, be the characteristic of the true christian minister, where shall such heaven-born dispositions be so fully engendered and developed, as in the spiritual excitement of sabbath school operations?

Reason itself teaches, that sabbath schools are schools of the prophets—and could the facts be ascertained, their universal voice would testify, that some of the greatest spiritual lights of the age would be found to have emanated from the focus of sabbath school influence.

Let then the sabbath school teacher who feels the sacred fire stirring in his bosom, go steadily forward in the path of duty, and he “shall see greater things than these:” let him not be discouraged at the day of small things; let him remember “the kingdom of heaven cometh not with observation,” but is in its beginnings “as a grain of mustard seed.” Almighty God employs no instrument which is not fit for its work; and he who aspires at the crown of missionary glory, must be content to bear the cross of sabbath school preparation.

What a cheering and animating re-

flection is it to the teacher, that some dear youth now under his care, may be chosen by the Great Head of the church, to bear the standard of our Immanuel “over land and over sea,” to the remote corners of the earth. And when in after years, the christian church shall erect a pillar of grateful remembrance to the labours of this faithful missionary, they shall inscribe upon its base, that he was a scholar in such a sabbath school, and received his first religious impressions from the instructions of such a teacher\*.

*A Friend to Sabbath Schools.*

#### ON ADDING INFANT SCHOOLS TO SUNDAY SCHOOLS.

Sunday schools have for many years been widely spread over the country, and they reflect great credit on the piety and fortitude of the teachers; but have they accomplished all that could be wished? Where then is the defect in the education of the poor? It is here, the instruction of the school has not been aided by parental authority and example. Education reforms but does not renew the character. The children of sunday schools, who have not pious parents, seldom attend, or are even desired to attend a place of worship, after they have completed their education, hence the leading object of these schools is lost. A question now arises, Can this great evil be counteracted? Yes, attach an infant, to a sunday school, and the evil will be greatly diminished. Early impressions form the basis of character. Benelong was brought from New Zealand when a boy, he received a good education and acquired the manners of a polite European, and it was sup-

\* We suspect our correspondent himself is a living witness to the happy influence of sunday schools, in producing religious impressions, and in preparing a zealous minister of Jesus Christ to preach his gospel; but whether this be so or not, we hope he will continue to favour us with such interesting articles for our pages.

—EDITOR.



posed that he would hereafter only feel pleasure in the society of Europeans, but on his return home it soon became apparent that his early impressions still remained undiminished in their influence, for very soon he threw off his dress and returned to savage life. This is not a solitary instance, it is a principle in our nature. "Train up a child in the way he should go, and when he is old he will not depart from it;" a command which throws sufficient light on this part of the constitution of our minds. Train up a child in the way he should not go, and the same effect will follow. The general depravity and degradation of the great mass of the people, their great neglect even of the forms of religion, place their children in a state from which every effort ought to be made to rescue them. It is expecting too much of a Sunday school, or even of a day school, to anticipate from it a great moral influence: the mind must be laid hold of, the dawn of thought must be directed, a bias must be given, and then the difficulty in forming the character is removed. The child of a gentleman and of a savage, placed at the same school when seven years old, would not become alike in character; the bent of their minds would be different, because their first impressions were different. An infant school, by taking children at two years old, rescues them from much that would contaminate, and gives, what is always a recommendation, a good bringing up. Were a school of this description attached to a Sunday school, the most diffusive good might be expected to result. The children, as soon as they are fit to attend on public worship, might be conducted there; an individual may take charge of a few. After they have left the infant, they may be formed into a Sunday school, for the proper business of such a school, religious instruction. The infant school will give the plan of instruction: in asking questions, and receiving the spontaneous answers of the children. A chapter may be read, or some other suitable book, as the basis of the questions, or a catechism may in part be used, not to commit to memory, but to exercise the un-

derstandings of the children in the answers they give.—*Lon. Tea. Mag.*

#### THE IMPORTANCE OF PERSONAL RELIGION.

*An Address to Sabbath School Teachers, at a Teachers' Prayer Meeting.*

The character in which we meet together this evening, is one to which the most awful responsibility is attached. We appear before God as instructors of babes,—teachers of righteousness, who have taken under our care the lambs of the Redeemer's fold, and have engaged to bring them up for glory.

It would be well if our minds were always suitably impressed with the vast importance of the work in which we are mutually engaged, our souls would then be drawn forth in prayer to the Father of Lights, the giver of every good and perfect gift, for those qualifications which would enable us to perform the work aright, and which he alone can bestow.

The design of Sabbath schools is not merely to teach the children of the poor to read the sacred scriptures, but to convey spiritual instruction to the youthful mind of an immortal being; and this is a work in which angels would count it an honour to be employed, and it is a work which would call forth all the mighty powers of their holy and expanded minds. We have then reason to tremble in the presence of God, when we consider how inadequate we are to the work which devolves upon us, how imperfectly we have attended to it, how frequently a consciousness of our insufficiency has led us to neglect spiritual instruction altogether, and to content ourselves with communicating an acquaintance with the letter of divine truth.

A Sabbath school teacher who permits the children of his care, each of whom possesses an immortal soul which must dwell for ever in the holy and happy realms of eternal glory, or with the spirits of the lost in the blackness of everlasting darkness and despair, to leave the school without setting before them the way of life, and directing their youthful minds to

the Lamb of God, who taketh away the sins of the world, has but a gloomy prospect when he looks forward to the great day of visitation, when his heavenly master shall say, "Give an account of thy stewardship, for thou mayest be no longer steward."

The children driven away in their wickedness, will then appear as so many witnesses against him; they sought instruction but it was withheld, they waited in the sabbath school, where the glad tidings of salvation should always be made known, but their teacher passed them by, and no man cared for their souls. How solemn are the denunciations of the word of God against a careless and negligent shepherd? "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?"

But how can a poor sinner communicate to another that which he has never himself received? If the blind lead the blind, they shall both fall into the ditch. Unless the teacher's heart be enlightened and influenced by the Holy Spirit, it will be a vain attempt to lead the children into the paths of righteousness. His precepts and example will be inconsistent with each other, and the bewildering directions he may give the children, will only discover to them his ignorance of divine things, and constrain them to address him in the language of keen and deserved reproach, "Physician heal thyself."

Will you then, my dear fellow teachers, allow me to lead your thoughts and my own, for a few moments this evening, to the importance of personal religion in the character we now sustain.

A professor of religion, destitute of the grace of God, is an awful character, a whited sepulchre, a tare among the wheat, and all such will be gathered up, by the angels of the Lord, as fuel for everlasting burnings; and when we consider how many who witnessed a brighter profession than ourselves, have forsaken the ways of

God, and proved themselves to be sons of perdition, we have reason to serve the Lord with fear and to rejoice with trembling, to examine the foundation of our religion, and to take heed lest we fall.

But this duty is incumbent upon a teacher of religion from ten thousand obligations. A teacher of religion unacquainted with its saving power, is the most awful character of which we can form any idea. The gifted and pious Spencer, compares a teacher of the glorious gospel, who is uninfluenced by its holy doctrines and precepts, to a man carrying a torch to light himself to hell!

How careful should we be therefore, to know how matters stand between God and our souls, lest after teaching others we ourselves should be cast away. How should we seek a close walk and communion with God, and pray that he would search us and try us, and see if there be any wicked way within us, and lead us in the way everlasting. This is important, not only to our own eternal destiny, but to the work itself. If we can only realize our personal interest in the Redeemer, we shall then feel at liberty in speaking of the things of God to the children placed under our care. Do we not often find that a consciousness of our own guilt checks the rising reproof or exhortation which ought to be addressed to them, and we forbear to speak, because, thus saying, we reprove ourselves also: a monitor within says, cast first the beam out of thine own eye. When we attempt to speak to the children of the love of Christ, and exhort them to love him and serve him in their youth, how painful is the thought that our own hearts are too frequently estranged from him; and all these things convince us that a teacher can be happy in his work no longer than he is himself learning at the feet of Jesus, and receiving with meekness the engrafted word which is able to save his soul. And not only does our own comfort in the work depend on the possession of vital godliness, but the spiritual prosperity of the school is intimately connected with the personal religion of the teachers.



Religion consists not merely in experience, that is a part of religion which affects only the possessor himself, but there is practice to be observed, and the conduct of the teacher will either confirm or destroy the impression which is made by the instructions of his lips. In vain shall we teach the children the fear of the Lord, which is to depart from evil, while they see that we choose none of his ways, but yield to the temptations of a depraved, deceitful heart. Unless we address them in the language of an apostle, Be ye followers of us even as we are of Christ, our religious instructions will be but a profane mockery of sacred things.

Let us then look well to the state of our own souls, the spirit that prevails within, and the tenor of our own practice; let it be our care to possess the saving grace of God in our own souls, to live a life of faith in the Lord Jesus Christ, and of obedience to his will, and to let our light so shine before the children, that they, seeing our good works, may glorify our father who is in heaven.

We should not rest satisfied in having a name among the people of God, nor because we are engaged in his service, these are not sure tests of our discipleship; we may be made useful in accomplishing the merciful designs of the Almighty toward the dear children of our care; we may see them sit down with Abraham, Isaac, and Jacob, in the kingdom of God, and be ourselves shut out; this is a possible case, just as a scaffold is used in completing a building, but forms no part thereof, and no sooner is the building complete, than the scaffold is completely removed.

Our Lord Jesus Christ, speaking of the day of the coming of the Son of Man, tells us of many who shall say, in that day, "Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works?" and then will he profess unto them, "I never knew you, depart from me ye that work iniquity."

That this may not be our awful case, let us take heed unto our ways, and give all diligence to make our calling and election sure, that when-

ever the messenger of death may summon us to appear before the judgment seat, we may be prepared to give up our account with joy and not with sorrow, and then shall we all meet around the throne of God, recount the mercies we received while travelling through this waste howling wilderness, review our mutual labours in the nursery of Zion, and unite to raise an everlasting song, "unto him who hath loved us and washed us from our sins in his own blood.—*Id.*"

For the American Sunday School Magazine.

#### JUVENILE PERIODICALS IN ENGLAND.

It seems that the deep interest excited by means of sunday schools and sunday school addresses in Great Britain, has given existence and support to numerous periodical publications for children. Being myself surprised and delighted by discovering this fact, I thought some of your readers might be equally gratified, and send you their names as follow.

**YOUTH'S MAGAZINE**—published about 12 years—4s. sterling per ann. 1600*l.* have been derived from the profits of this work, and paid over to charitable societies.

**YOUTH'S INSTRUCTOR**—published 9 years—under Methodist direction—price 4s. per ann. Profits devoted to the support and spread of religion in Great Britain and Ireland.

**JUVENILE FRIEND**—published four years—price 4s.—contains reviews of juvenile books, which the two preceding do not insert.

**RELIGIOUS INSTRUCTOR**—price 4s.—published several years—is wholly Episcopal in its character, and is designed both for teachers and scholars.

**SUNDAY SCHOLAR'S MAGAZINE**—price 3s.—published 6 years.—It was the first Magazine devoted *wholly to Sunday scholars.*

**CHILD'S MAGAZINE**—price 1s.—published 7 years—now edited by Mrs. Sherwood.

**TEACHER'S OFFERING**—price 1s. published 3 years—very extensively circulated. It is the property of an individual.

**CHILD'S MAGAZINE**—price 1s.—published by the Wesleyan Conference, and intended for small children.

**CHILDREN'S FRIEND**—price 1s.—published 5 years.—There is a very heavy subscription list for this work. It is designed principally for the established church.

**CHILD'S COMPANION**—price 1s.—published by the London Tract Society. Three or four hundred thousand copies are issued in a year; profits devoted to the Tract Society.

**THE SCHOOL MISCELLANY**—price 1s.—published two years.

**NATIONAL SCHOOL MAGAZINE**—*twice a month*; price 2s.—published about two years.

There are many others of less note and local in their circulation, published in various parts of England, which probably consist chiefly of extracts.

Such a variety produces a competition which *must* be salutary, by constraining each to be *good* or lose standing. May a like plenitude soon bless our country.

GRANVILLE.

#### TRACT DISTRIBUTION BY SUNDAY SCHOOLS.

A plan has recently been adopted in some schools, which we feel confident requires only to be understood in order to its being adopted by Sunday schools in general. It is a loan tract distribution amongst the people around the school. The distribution is effected by means of the children, in the following way.—The neighbourhood is divided into districts of about ten houses each, and a district is assigned to each one of the children who is willing to undertake the distribution; these we term the distributors, and every sabbath day a tract is given to each of them. The first tract the distributors take to the first house in their district, and it remains in that house the whole week. On the next sabbath, the tracts they receive are each taken to the same house, and the tract left the previous sabbath is passed on to the second house. On the third Sunday the tracts received are in the same manner taken to the first house, and the tracts left the previous sabbaths are passed on, the one left at the first house being taken to the second, and the one left at the second being passed on to

the third. And thus every sabbath day a tract is given to each distributor, which is always taken to the first house in the district, and the tracts previously left are passed on, until every house in the district is supplied. When this is the case the plan is in regular operation, and every Sunday the distributors bring to the school those tracts which have passed through their districts, and receive tracts which have not.

The above is a simple outline of a plan which, while the expense necessary in effecting it is hardly any thing, has been found to be productive of considerable benefit both to the school by means of which the tracts are distributed, and to the neighbourhood where the distribution is carried on. We cannot give you a better evidence of the advantages produced by such a distribution, than by relating the progress of the above plan in a single school. The plan was simply mentioned in the course of conversation to the superintendent of the school referred to, who explained it to the teachers at one of their meetings. As all approved of it, the superintendent mentioned it publicly in the school on the succeeding sabbath, fully explained the plan to the children, and requested all who were willing to engage as distributors to inform him in the course of the day, and said that districts and tracts would be provided for them by the next sabbath. Out of 70 boys and 73 girls who were in attendance on that day, 8 boys and 15 girls came forward and requested that they might be allowed to distribute. By the next sabbath day, a plan was prepared of the neighbourhood divided into districts, and covered tracts were provided, with the number of the tract, and the name of the school written on the back. The districts were numbered; one was assigned to each of the children who had offered themselves on the preceding sabbath, and a tract was given them, with directions to take it to the first house in their districts. In another sabbath or two the children were so pleased with the employment of distributing, that there was some difficulty in obtaining a sufficient number



of districts for them. One girl complained that she had only nine houses, and another district was assigned to her. Other girls and boys came forward anxious to engage in the work, and districts had to be provided for them; so that in the course of six sabbaths the number of districts amounted to 45. Some were not con-

tent with two districts, but wanted three, and it was from motives of prudence only, that the children were restrained from undertaking more than they would be able afterwards to manage. It was found necessary to keep an account of the tracts given out and returned, and the following mode was adopted for that purpose.

No. of District.		Distributors.		No. of Houses.		June.		July.		August.		September.		Oct.	
1	Richmond- row	Isaac Jackson,	10	63	15	72	179	197	200	700	142	179	177		
2	Mary Williams,	9	76	128	14	72	197	100	140	700	142	10	63		
3	Cross-lane.	Ann Todd,	12	15	63	72	14	76	100	177	700	140	142	179	
4	William Baker,	8	129	15	72	14	179	700	140	200	142	137	172		
5	Elizabeth Benn,	10	128	72	63	172	200		142	177	100	140	179		

When the plan is in regular operation as, according to the above account, it is in the districts Nos. 1, 2, and 4, the tracts returned by the children are marked as returned, and if at any house where a tract has been left, the family lose the tract, they are required to pay for it, and it has been found that the tracts lost are very few.

The distributors, after a few sabbaths had elapsed since the commencement of the distribution, were desired to meet the superintendent in order to report the success they had met with. With a very few exceptions, the tracts were most thankfully received. In one case a Roman Catholic woman refused to take the tract in rather an angry manner, the

girl endeavoured to persuade her to take it, saying, "Do take it, take it for my sake," and after some hesitation she consented to receive it. Other cases occur where the people in the house cannot read, in which case the distributor reads it for them; and in one instance a person to whom the tract called "Serious Thoughts on Eternity" was read, appeared much affected by the reading, and was very grateful to the distributor.

It is calculated that about 500 families are supplied with a change of tracts every sunday, through the means of a school with 200 children on the class books, a circumstance which in the neighbourhood of a large town or city, is highly important. But the advantages of the distribution is considerably felt in the school. The energies of the children are called forth and kept in lively exercise. They are induced themselves to read the tracts which they are entrusted with for their districts, and as the distribution is undertaken quite voluntarily on their parts, they feel themselves pledged to act as becomes those who labour for the spiritual welfare of others.—*Lon. Tea. Mag.*

#### THE STEAM BOAT.

Appended to "Rosabella, or the Queen of May," a little book recently published by the Sunday School Union, we find the following interesting narrative.

While passing down one of our rivers in a steam boat, some years since, being unacquainted with any one, I had recourse, for amusement, to one of the volumes which composed the steam boat library. I had not been long engaged in reading this book, which happened to be a novel, when a little boy, apparently about six years old, stepped up to me, and laying his little hand on my knee, and looking up wistfully in my face, said, in a timid voice, "Is that the bible?" Confounded with the unexpected question, I dropped the volume from my hand, saying, "No, my dear, it is not;" and I gazed at the child with feelings of astonishment, not un-

mingled with shame. Without stopping a moment, however, the child went in like manner to every one he saw reading, and put the same question, and from every one he received a similar reply. He was evidently disappointed, and I, struck with the singularity of the circumstance, and anxious to ascertain the boy's motive in asking the question, said, "Come here, my child; do you want a bible?" "Yes, ma'am." "Well, here is one for you," and opening a box which contained some tracts I had carried for distribution, I gave my bible to the child. The little creature eagerly seized it, and as the rain had now ceased, ran out of the cabin, and seating himself in the corner of the stair outside, began to turn over the leaves with much earnestness. I had laid aside my frivolous volume, for I felt reproved by the child's question, which struck on my conscience, as a voice from heaven. It seemed to say, "Have you this morning, ere you took your early journey, perused the word of God? You had no time, perhaps, to do more than offer up your morning tribute of thanksgiving, for preservation during the helpless hours of sleep, and to implore protection from the unknown dangers of the coming day; but you have now both time and opportunity. You can read a trifling fiction, how much more profitable were it to search the Oracles of Truth! Are you ashamed to be seen reading your bible? Remember the solemn declaration of Jesus, and dread the consequence of being ashamed of him or his word. Learn, from this infant's example, the value of your bible, and see how God can out of the mouth of babes and sucklings perfect praise!" But besides my conscience being awakened, my curiosity was excited: and I had full employment for my mind in watching the conduct of the little boy.

After turning over the leaves for a few minutes, he seemed disconcerted, and carried the book to his mother, who was sitting without the cabin, and hid from my view by an intervening door. I rose and placed myself so as to observe the motions of the child. The mother turning round at that instant, and observing me, po-









lately thanked me for lending my bible to her son; but, added she, he can hardly make use of it, for it is a kind of Bible neither he nor I ever saw before. I at once perceived the cause of the child's uneasiness; the Bible was not divided into chapters and verses, like the common version; and the boy could not readily find the passages he wished to refer to. I now learned that he was at a sabbath school in P—, that he was very fond of learning voluntary tasks, and that being about to spend the ensuing week at a house of a relation who had children of his own age, with whom he would naturally be much occupied, the little creature was desirous of learning his tasks on his way to this scene of promised pleasure, that they might run no risk of being neglected while in the midst of it, but be ready fixed in his memory against next Lord's-day evening.

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MOUNT VERNON.

Letter from the Hon. BUSHROD WASHINGTON, Justice of the Supreme Court of the United States, to the Corresponding Secretary, dated, *Mount Vernon, Dec. 7, 1826.*

Sir—On account of my protracted absence from home, your favour of the 16th August was not received for some months after its date. I beg leave now to express the grateful sense I had of the honour conferred upon me by the American Sunday School Union, in electing me one of the Vice Presidents of that institution, and of the approbation bestowed by the board of managers upon the well intended efforts which I have made to secure the due observance of the sabbath day upon a spot where I am persuaded, it was never violated during the life, and with the permission, of its former venerable and truly christian owner.

In accepting the office to which you announce my appointment, I cannot help feeling some apprehension that I may thereby exclude from a station of so much usefulness, some person whose opportunities and talents might render him more fit than myself to serve the sacred cause in which this institution is engaged. I

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can only promise, by example and precept within the limited circle to which I am confined, to impress upon the minds of others the solemn duty which the fourth commandment enjoins upon all persons, whatever may be their stations in life, their ages or colour, and to promote as far as I can, the formation of societies, subordinate to the parent one, to aid in the great work which it aims to accomplish.

I am, Sir, very respectfully, your most obedient servant.

BUSH. WASHINGTON.  
FREDERICK W. PORTER,  
*Corresponding Sec.*

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CHRISTMAS HOLIDAYS.

*"Christmas Holidays, or a Visit at Home." Written for the American Sunday School Union. 36 pp.*

A mother's hand the tottering step must guide,  
Her breast the pillow where the infant lies;  
And heaven, who gave the precious boon, designed  
That she should train her infant for the skies.  
p. 5.

We welcome, with no small pleasure another original offering for our press. For this addition to our catalogue, we are indebted also to a female hand, and we trust we shall owe further and greater obligations to the same pen.

"Christmas Holidays," is a sketch of an interesting family; and turns chiefly upon the visit of two sons during the vacation at a neighbouring academy, of which they are pupils. Their characters and peculiarities are well described; and the author has shown abundantly throughout this little work, that she possesses talents for this species of composition which will richly reward a careful cultivation.

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SCRIPTURE PARABLES ILLUSTRATED.

Sunday schools are greatly indebted to Mr. Lloyd, one of the Secreta-

ries of the London Sunday School Union, for several excellent works fitted for the use of these institutions. The *Teacher's Manual*, of which our society has circulated many thousand copies in an improved edition, is well esteemed where known, and ought to be possessed by every Sunday school teacher in the land, and might be very profitably studied by every parent and instructor.

Mr. Lloyd's Bible Catechism has also been extensively circulated by the Sunday School Union, and the Committee of Publication, will soon add "Scripture Parables Illustrated," by the same author, to their catalogue. This work is now in the press, and we select the following extract as a specimen, without reference to merit, or the author's manner.

THE COVETOUS RICH FOOL.

*Luke xii. 13 to 21.*

"And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

And he said unto him, Man, who made me a judge or a divider over you?

And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

And he said, this will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

But God said unto him, 'Thou fool! this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

So is he that layeth up treasure for himself, and is not rich toward God."

1. *What is covetousness?*

Fixing the chief affections on money or earthly possessions.

2. *Are large possessions necessary for our happiness?*

No: for a man's life consisteth not in the abundance of the things which he possesseth.—ver. 15.

3. *Is it sinful to be rich?*

Not in itself; but riches are a great temptation to covetousness, the love of the world, and the neglect of the soul.

4. *Wherein did the sin of this rich man consist?*

In the abuse of things lawful, through his covetous spirit; and in the neglect of things necessary through his disregard to heavenly and eternal blessings.

5. *How did the rich man show his real character?*

By being only anxious for his own indulgence, and boasting of his possessions, instead of acknowledging and improving the numerous blessings he had received, for the proper use of which he was accountable to God.

6. *How did Christ declare the folly of this rich man?*

'Thou fool! this night thy soul shall be required of thee.

7. *Is it foolish to fix our affections on this world?*

Yes: because we know not how soon we may be called out of it—it may be this very night; and it is the greatest folly to live in this dying world without being "rich towards God."

8. *While life is so fading, and earthly riches so uncertain, where should we place our affections?*

Set your affections on things above, not on things on the earth. Col. iii. 2. Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where



your treasure is, there will your heart be also.—Mat. vi. 20, 21.

#### EDUCATION.

AMERICAN JOURNAL OF EDUCATION, for the year 1826. Vol. I. 768 pp. 8vo. Boston, T. B. Wait & Sons. [Published in monthly numbers at \$4 a year.]

The subject of education, at all its periods, from the cradle to manhood, and in all its branches, from the simplest infant lessons to the very highest professional attainments, has aroused the public attention and called forth the labours of many able pens, to unfold its plans, urge its importance, and enforce its claims upon our regard. In our own country, especially, where public virtue and intelligence form the only safe foundation of our civil and religious institutions, this subject justly commands a large share of consideration, and encourages the hope, that the concern at present awakened will not be followed by paralyzing indifference, but that an impression, in favour of general and correct education will be made upon the public mind, so deep and lasting, as to secure for it the permanent regard and protection of every individual and family, and of every legislature and municipal authority. But in demanding for education the patronage and support of the entire public, we are aware of the great importance of having a right direction given to the channels in which so vast an amount of influence shall be made to flow; and therefore, we hail with peculiar satisfaction, every effort to develope the best modes of education and bring them to a successful issue.

While "science and literature," religion and benevolence, have their "respective publications, issuing at regular intervals from the press, and contributing incalculably to the dissemination of knowledge and taste," piety and charity, EDUCATION has been "unprovided with one of these popular and useful vehicles of information," until the appearance of the valuable work whose title stands at the head of this article.

In their prospectus the editors say, "In particular branches of instruction, we have no favourite theories to obtrude. To what is of old standing, we have no hostility arising merely from its being old. Novelty we shall always regard as an indifferent circumstance, rather than a recommendation. But explanatory, practical instruction, under whatever name it may appear, we shall be happy at all times to aid with our best exertions." And from the principles here laid down, we discover no departure in the progress of the work, which on the whole is conducted with spirit and candour, and embodies a most valuable collection of facts on the subject of education in its various branches.

The volume concludes with an interesting and well written article on the "Progress of Education during the year 1826," in which the Editors' aim is set forth, and a brief sketch, of what has been attempted, or done, in the different departments of education, is given. Moral, personal, early and elementary education are successively noticed; infants' schools, the education of females, practical and explanatory instruction, the formation of schools and seminaries for teachers, and the system of mutual in-

struction, under various modifications, pass in review in this retrospect, and are most deeply worthy the attention of the friends of education. We must pass over several other topics on which the editors enlarge, and give the following extract on the subject of sunday schools.

*Sunday Schools*—another fruit of christian philanthropy—are advancing with increased rapidity in the melioration of society.

The number of schools of this description is immense. Their benefits are invaluable to all classes. To the illiterate and the neglected they furnish instruction and counsel, without which the young must unavoidably grow up in the accumulation of evil habits and misery, if not of crimes and punishment. To the better taught they aid the domestic department of their education, and provide them with larger advantages for religious and moral improvement.

The condition of these schools is not a little interesting to persons who take a pleasure in observing the progress of improvement in education. A simple, familiar and explanatory style is gaining ground in the manner of imparting instruction. The Sunday School Union of this country, an institution of great extent, and which is effecting much in this department, gives a decided preference to this method, which cannot fail to introduce it widely in American Sunday schools.—This is, we think, a point of great importance in connexion with the developement of the mind, and the formation of character. It is of the highest moment that while intelligible and natural instruction is becoming more and more prevalent in ordinary schools, religious and moral impressions should not be left to depend on mechanical acts of learning and saying by rote what is not rendered accessible to the understanding, or interesting and impressive to the heart.

We cannot attempt even an analysis, much less a critical review of the varied contents, of this highly inter-

esting and valuable volume, but our object is fully answered in thus bringing it distinctly to the notice of our readers and cordially recommending it to their patronage.

#### BIBLE CLASSES.

The Board of Managers some time ago, resolved to use the means in their power to promote the establishment of bible classes, without infringing upon their other duties and engagements. With a view to elicit information on the subject, and have placed before them the various methods pursued by different persons or societies in conducting these sources of bible knowledge, they addressed a circular to several clergymen and laymen, of different denominations in the United States, from some of whom we have been favoured with replies.

The Rev. Justin Edwards, of Andover, Massachusetts, writes to the Corresponding Secretary thus :

"The principal thoughts which I have on the subject of bible classes, I have embodied in a sermon which I delivered to the students of our Theological Seminary, on that subject, a copy of which I herewith send you.

"Hoping that the Lord will guide and bless you and your associates, in your *very* important and benevolent efforts, I am, with sentiments of high consideration, most cordially yours, &c."

Mr. Edwards' sermon on bible classes is not unknown in this quarter: we have read it with close attention and deep interest, and recommend its perusal to all who are engaged in conducting or receiving instruction in bible classes.



The Rev. B. Allen, Rector of St. Paul's church in this city has also favoured us with his plan of conducting a bible class, and we hope from these helps, and others which may yet come to hand, that our committee on bible classes will be able to digest some simple and easy plan which the Board may think it expedient to *recommend*, with a view of awakening more attention to the social study of the word of God.

The following has been communicated for the magazine.

IPSWICH, Nov. 15, 1826.

Dear Sir,

The following letter lately received, being connected with the objects of your Board, is copied and transmitted to you, to encourage them to persevere in this work of faith, and labour of love, for the sanctification and salvation of the young.

Yours affectionately, H. WILBUR.

MINOT, Nov. 1, 1826.

Dear Sir,

"I embrace the first convenient opportunity since I last saw you, of writing you a line according to your request, giving some account of the origin and progress of the bible classes in this town.

You may perhaps recollect the occasion, which providentially brought us together in the stage coach on our ride to Portland, about the commencement of the present year. From your conversation with me then, and what the Rev. Mr. Jones and myself heard from you and others at the Cumberland conference of churches, we determined to attempt something of the kind in Minot.

It was a new thing and required to be touched with caution, a failure would put us back for years. After consulting with Mr. Jones and with Mrs. L. it was resolved to invite all the young ladies in the neighbourhood to spend the afternoon and evening at our house, on the 30th of January, and they generally came.—The object was gradually unfolded to them during the afternoon, and Mr. Jones and wife dropped into tea, after which, the female domestics were in-

vited to take seats with us. The meeting was then opened with prayer, and after some remarks by Mr. Jones and myself, and reading your "Address to a Bible Class," the question was put to each separately if she wished to join a bible class. All assented, and all but one cordially.—There was a very general and evident excitement, and many declared it the happiest day of their lives.—Thirteen female members joined that evening, of which one was a professor, nine of the others have since made a profession, two are hopefully pious, and one has removed from town. The meetings were appointed to be held weekly, and at the first meeting for exercise, five more joined the class. All of whom have made a profession since then. On the next, five more joined, one of whom was a professor, one has since made a profession, and two are hopefully pious. The next meeting six joined, two of whom were professors, and two are serious. The next five more; of whom two were professors and two are hopefully pious. Afterwards eight more, one was a professor, and five have since made a profession, and one is hopefully pious.—A considerable number have since attended occasionally whose names are not on the paper. During this time four other bible classes were formed in town, of which I am unable to state the particulars.

I return now to the males. On the same evening of the Female Bible Class, my overseer, understanding what was going on in the parlour, requested that the same thing might be attempted among the males.—Three joined that evening and subsequently thirty-four others. But from the occupation of the males, they have less leisure to attend to the subject, and the effect has corresponded. Of the thirty-seven males of this class, four were professors, and eleven have since made a profession.

Thus we see of the female class of forty-two, seven were professors, leaving 35, of whom 20 have since become professors, and 9 give evidence of a change of heart, some of whom it is expected will soon come

forward. But this is not all, we have reason to believe that these bible classes have been very instrumental in the late revival in this place, which commenced after the organization of the classes, and by which 89 have been added to the church of Christ, two backsliders restored, and a number more expected to join.

Hoping these facts will encourage you to persevere in your laudable endeavours to institute bible classes, "knowing your labour will not be in vain in the Lord."

I remain yours in christian fellowship.

WM. LADD.

#### AUXILIARIES,

*Recognized at the stated meeting of the Board of Managers, Dec. 12, 1826.*

*Ovid, Seneca Co. N. Y. Sunday School, Mary Thompson, Secretary.*

*Liverpool, Perry County, Pa. Sabbath School.*

*West Point, N. Y. Sunday School. Prof. D. B. Douglass, Superintendent, Mrs. Emily M'Ilvaine, Sec'y. Miss De Witt, Treas.*

*Hagerstown, Md. Sunday School Society, Dr. J. Reynolds, President, Franklin Anderson, Vice Pres. W. M. Marshall, Treas. Wm. Schnebly, Martin Rickenbaugh, A. Johnston, Parker Blood, Managers, Wm. C. Thompson, Sec'y. Hagerstown, Md.*

*Somerset and Middlesex, N. J. Sunday School Union, Dr. F. R. Smith, Secretary, New Brunswick, N. J.*

**MONEYS** received by the American Sunday School Union, from 20th November to December 20.

#### I. MINISTERS MEMBERS FOR LIFE,

*By the payment of thirty dollars and upwards.*

Rev. W. T. Hamilton, Pastor of 1st Presbyterian Church, in Newark, N. J. by members of his congregation, by the hands of S. H. Pierson, J. Taylor, and A. Martin, to constitute him a life member, \$30

Rev. Gilbert R. Livingston, Pastor of First Reformed Dutch Ch. Crown St. by the Teachers of the Female S. S. attached to his congregation, 30

#### II. OTHER MEMBERS FOR LIFE.

John Pintard, LL. D. N. York City, his own subscription, \$30  
Hon. Henry Rutgers, do. do. 50  
Hon. Wm. Phillips, Boston, do. 100  
Hon. Wm. Kirkpatrick, Lan. do. 30

#### III. DONATIONS.

Anson G. Phelps, N. Y. City, \$10  
Cash, 3  
Sunday School Visiter, do. 10  
Rev. D. H. Barnes, do. 5  
W. B. Crosby, do. 5  
W. M. Halstead, do. 5  
Cash, 3  
William Shute, do. 1  
L. Loomis, do. 3  
R. S. W., do. 2  
A. F., do. 3  
C. R. S., do. 2  
G. W. and H. Bruen, do. 10  
P. L. Mills, do. 5  
R. Buloid, do. 10  
Cash, 10

#### IV. DONATIONS

To the Missionary Fund.

*Initiatory fee from the following Societies.*

Pittsburg S. S. Union, \$3  
Burlington Baptist S. S. 3  
Darien, Georgia, S. S. 3  
Nazareth, Philad. S. S. Teachers' Association, 3  
Rensselaer Co. N. Y. S. S. Union, 3  
Burlington Meth. Epis. S. S. 3  
Ovid, N. Y. S. S. 3  
Liverpool, Pa. 3  
West Point, N. Y. 3  
Hagerstown, Md. 3  
Somerset & Middlesex S. S. U. N. J. 3  
Philadelphia S. S. Concert of Prayer, of which one dollar was from children of School No. 48; eighty-five cents from School No. 60, and thirty-seven cents from School No. 76, 11 50

#### V. FROM AUXILIARY SOCIETIES.

Received from the 11th October to the 20th December, inclusive, in payment for books.



<i>Abington, Pa.</i>	\$5 20	<i>Hunterdon, Pa.</i>	11 00
<i>Allentown, Pa. per R. M. Stout,</i>	2 00	<i>Hudson, N. Y. for Columbia &amp;</i>	
<i>Antrim, Pa.</i>	4 87	<i>Greene Co. Union, per P.</i>	
<i>Augusta, Ga. for Georgia Union,</i>		<i>H. Skinner,</i>	50 00
<i>per James M'Dowell, Tr.</i>	110 61	<i>Hollidaysburg, Pa.</i>	15 85
<i>Albany, E. Watson, Esq. Agt.</i>	100 00	<i>Indiana STATE Union, per T.</i>	
<i>Baltimore, Md. First Pres. Ch.</i>		<i>and A Vinton,</i>	40 00
<i>per G. H. M'Dowell,</i>	20 00	<i>Imleystown, Pa.</i>	2 01
<i>Burlington, N. J. per Thomas</i>		<i>Kingsessing, Pa.</i>	8 71
<i>Aikman, Sup. (not aux.)</i>	93	<i>Lexington, Va. per Mr. Carru-</i>	
<i>Burlington, N. J. Baptist,</i>	5 71	<i>thers,</i>	10 00
<i>Bustleton, Pa.</i>	1 25	<i>Lancaster Co. Pa. per A. Varian,</i>	14 56
<i>Burlington, N. J. Methodist,</i>	4 37	<i>Lewistown, Pa. per Mrs. M'Cor-</i>	
<i>Bethany, Pa. for Wayne Co. U.</i>		<i>mick,</i>	10 50
<i>per J. Torrey, Secretary,</i>	27 50	<i>Lewistown, Del. per R. S. West,</i>	2 51
<i>Baltimore, Md. Female Union</i>		<i>Lexington, Ky. individuals, A.</i>	
<i>Society, cr. of Armstrong</i>		<i>H. Wright,</i>	34 85
<i>and P. Plaskett, Agents, by</i>		<i>Liverpool, Pa. per J. B. Adams,</i>	9 00
<i>Rev. H. Malcom,</i>	50 00	<i>Leesburg, Va. per G. Richards,</i>	20 00
<i>Bedford, Pa. per J. K. Miller,</i>	10 00	<i>Montreal, L. C. Pres. S. S. per</i>	
<i>Berlin, Pa.</i>	12 93	<i>H. Wilkes, Sec. (not aux.)</i>	1 33
<i>Brandywine, Del.</i>	3 00	<i>Marietta, O. per John Nye,</i>	8 37
<i>Bristol, Pa.</i>	3 00	<i>Mount Carbon, Pa. per G. Tay-</i>	
<i>Bargaintown,</i>	1 53	<i>lor,</i>	12 00
<i>Columbia, S. S. U. Lan. Co. Pa.</i>		<i>Mount Holly, N. J. per Miss</i>	
<i>by J. M'Kissick, Esq. and</i>		<i>Frankford,</i>	5 00
<i>Dr. Houston,</i>	10 00	<i>Marietta, Pa. indiv. per Thos.</i>	
<i>Cape May Co., N. J. for differ-</i>		<i>Dickey, jun.</i>	10 00
<i>ent schools, per Rev. A. H.</i>		<i>Marion &amp; Radnor, Pa.</i>	3 13
<i>Parker,</i>	5 28	<i>Morris County Union, N. J.</i>	3 00
<i>Cedarville, N. J. per N. C. Law-</i>		<i>Middle Tuscarora, Pa.</i>	4 00
<i>rence,</i>	7 00	<i>Middlebury, Vt. per Rev. B. B.</i>	
<i>Carpenter's Landing, N. J.</i>	2 01	<i>Smith,</i>	5 01
<i>Churchtown, Pa. Tract Society,</i>		<i>Mount Holly, N. J. per. Mrs.</i>	
<i>per A. M'Elroy,</i>	13 53	<i>Clark, (not aux.)</i>	2 73
<i>Chesnut Hill, Pa.</i>	98	<i>Milton, Pa. ind. H. P. Sander-</i>	
<i>Carleton, per Mrs. E. M'Ilvaine,</i>	3 50	<i>son, by T. &amp; A. Vinton,</i>	152 00
<i>Camden, N. J.</i>	3 93	<i>Massachusetts STATE Union,</i>	
<i>Centreville, Ga. for individuals,</i>		<i>per N. R. Cobb, Esq. Treas.</i>	600 00
<i>per A. Wise,</i>	37 16	<i>Millwood, Va. per Rev. Wil-</i>	
<i>Carlisle, per Rev. G. Duffield,</i>	2 00	<i>liam Meade,</i>	39 51
<i>Cattskill, N. Y.</i>	1 00	<i>Millsborough,</i>	5 01
<i>District of Columbia, per Geo.</i>		<i>Mobile, Al. per Rev. J. B. War-</i>	
<i>Gilliss, Treasurer,</i>	48 52	<i>ren,</i>	30 00
<i>Dauphin County, per G. H. Bu-</i>		<i>New Hope &amp; Lambertsville, N.</i>	
<i>cher, Treasurer,</i>	32 02	<i>J. per Rev. P. O. Studde-</i>	
<i>Darien, Geo. per E. S. Rees,</i>		<i>ford,</i>	14 23
<i>Esq. ind.</i>	31 62	<i>New Brunswick, N. J. Bap. pr.</i>	
<i>Doylestown, Pa.</i>	5 70	<i>Rev. H. Malcom,</i>	24 69
<i>Doylestown, Pa. Tract Society,</i>	4 00	<i>Neshaminy, Pa.</i>	13 53
<i>Evansburg, Pa.</i>	1 98	<i>Natchez, Mis. T. Henderson,</i>	50 00
<i>Fagg's Manor, Pa. Congrega-</i>		<i>Norfolk, Va. per D. G. Fiske,</i>	
<i>tion collection,</i>	7 44	<i>Secretary,</i>	20 00
<i>Flemington &amp; Amwell, N. J.</i>	31 12	<i>Northumberland, Pa.</i>	4 28
<i>Holmesburg, Pa. p. W. Bartolett,</i>	3 56	<i>Newtown, Pa. T. S.</i>	5 04
<i>Haddonfield, N. J. per Miss</i>		<i>Newbern, N. C. per Rev. L. D.</i>	
<i>Hopkins,</i>	4 35	<i>Hatch,</i>	10 00
<i>Hamiltonville, Pa.</i>	4 28	<i>Newark, N. J. for Essex Co. U.</i>	
<i>Hartford, Ohio, per R. Hayes,</i>	13 34	<i>per E. Conger, Secretary,</i>	150 00

<i>Oxford, Pa.</i> pr. Rev. G. Sheets,	3 24	<i>Schuylkill Co. Union</i> , per	
<i>Ovid, N. Y.</i>	6 97	W. Darling, Esq. <i>Treas.</i>	50 00
<i>Philadelphia</i> , 1st Pres. ch. fe.	4 76	<i>Stokes Co. N. C.</i> per Rev. E.	
First Presb. ch. male,	4 04	Schober, and Rev. P. Wolle,	55 37
Fifth Baptist,	1 80	<i>Shippensburg, Penn.</i> per Mr.	
Third Baptist,	2 25	M'Clure,	3 00
Combined Asso. N. L.	1 50	<i>Steubenville, Ohio</i> ,	6 05
United Brethren,	10 59	<i>Salem Co. N. J.</i>	1 87
German Reformed,	1 26	<i>Tennessee</i> , per Rev. Mr. Camp-	
Bush Hill, per I. M'Cauley,	2 77	bell,	30 00
Zoar, Methodist,	7 53	<i>Troy, N. Y.</i> for Rensselaer Co.	
Mariners' Church,	4 80	Union, per P. S. Refield,	
Kensington 1st Presb.	3 53	Secretary, and A. Henry,	
St. Andrew's ch. female,	2 08	Esq.	80 63
Second Baptist,	11 63	<i>Trenton, N. J.</i>	4 95
Eighth Presb. ch. p. J. P.		<i>Trenton, Methodist</i> ,	1 63
Engles,	4 80	<i>Utica, N. Y.</i> Western S. S. U.	
Trinity church, female,	7 27	per Mr. G. S. Wilson, <i>Cor.</i>	
First Baptist church,	7 29	Secretary,	150 00
German Ref. ch. Race st.	5 00	—, per Mr. Bristol,	9 78
Union Adult Association,	4 32	<i>Virginia</i> , individuals, per Dr.	
Sixth Pres. ch.	5 11	Berkley,	14 41
Second Pres. ch. per Th.		<i>Wilmington, Del.</i> per A. M.	
Latimer,	3 39	Jones,	2 53
Fourth Pres. ch.	2 87	<i>Woodbury, N. J.</i> per Rev. Mr.	
Nazareth,	2 66	Scovell,	8 04
Directors of pub. sch.	14 69	<i>Washington City</i> , Sec. Pres.	
Southern Union, sch. No.	45	church, per J. H. Handy,	23 71
Lutheran,	4 29	<i>Wheeling, Va.</i> Union, per Mr.	
Third Pres. ch. (not aux.)	3 39	Z. B. Curtis,	5 00
St. George's, Methodist,	22 93	<i>White Deer, Pa.</i>	2 25
St. Peter's ch. male,	4 69	<i>Wilkesbarre, Pa.</i> for Luzerne	
Ninth Pres. per T. O. Dun-		Co. Union, per W. C. Gil-	
can, <i>Pres.</i>	20 00	dersleeve, <i>Secretary</i> ,	29 50
Ebenezer, Methodist,	1 02	<i>Whitehill</i> ,	4 29
St. John's, Methodist,	4 22	<i>Wilmington, Del.</i> Union, per R.	
Aux. Evang. Society,	3 54	Porter,	20 00
Fifth Pres. ch.	5 19	<i>West Point, N. Y.</i> per Prof.	
St. James, (not aux.)	2 28	Douglass,	23 04
Seventh Pres. ch.	54	<i>York, Pa.</i> Tract Society,	56
Trinity church, male,	5 53	Sales to individuals out of the	
First Ref. Dutch church,	47	city of Philadelphia,	323 64
Sales to individuals in Phi-			
ladelphia,	380 41		
<i>Pohatcong, N. J.</i> per J. Melrik,	2 00	Total amount of cash receiv-	
<i>Pittsburg, Pa.</i> per L. Loomis,		ed for Books, from Octo-	
Agent, P. S. S. U.	38 00	ber 11th to December	
<i>Petersburg, Va.</i> Branch Union,		20th, 1826,	3681 52
per A. S. Holderly,	25 00	Total amount of Donations	
<i>Petersburg</i> , per W. Kellog, in.	10 00	from November 20th to	
<i>Pittsgrove, N. J.</i>	9 00	December 20th, as above	
<i>Reading, Pa.</i> per W. Darling,		acknowledged,	401 50
Esq. <i>Pres.</i>	25 53		
<i>Rochester, N. Y.</i> for Monroe Co.		Total amount acknowledged	
Union, per C. Dunning,	83 00	in the above list,	\$4083 02
<i>Reading, Pa.</i> for Berks and			



